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same." He is able to do this with some show of reason by taking advantage of the prevalent fondness for the doctrine of evolution and the readiness of men to identify existing customs with any hint of those distantly resembling them which may be found in the dawn of history and to apply biological theories to all human institutions.

Fischer gives us the opening chapters of a history of confession in the Lutheran church. But preparatory to this, he reviews much of the historic ground which Kirsch selects for his defense. He is chiefly concerned, however, with the state of the Roman Catholic confessional at the beginning of the Reformation, with the attitude of growing hostility to it which Luther assumed, and with his efforts to preserve a modified form of it. Later chapters will relate the varying fortunes of this Protestant confessional in the Lutheran church. The chief interest of the present instalment centers in its unsparing exhibition of the corruptions of the Roman Catholic confessional at the opening of the sixteenth century.

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ÉTUDES D'HISTOIRE ET DE THÉOLOGIE POSITIVE. Par PIERRE BATIFFOL, Recteur de l'Institut Catholique de Toulouse. Paris: Lecoffre, 1902. Pp. viii + 311. Fr. 3.50.

THE author in his discussions proposes to consider nothing but facts established by ancient documents or texts. Still, in the spirit of a loyal Roman Catholic, he assumes that the church has solved the problems pertaining to the sacraments, the clerical order and penance. Nevertheless evolution, the law of the continuity of historical phenomena, has, in our day, raised doctrinal problems unknown to ancient theologians; and while the author indulges to some extent in theological discussion, he is chiefly interested in the evolution of the phenomena that pertain to the church, leaving the doctrinal problems that thereby emerge to be solved by the ecclesiastical authorities constituted for that purpose.

First, he thoroughly discusses the *arcanum*. He asserts that the term "arcanum" was not invented by the Roman Catholics, but in the seventeenth century by the distinguished Protestant, Daillé. By the testimony of the fathers, he shows that the Arcanum had no existence before the third century. It was then simply a catechetical rule. In order that the catechumens might be suitably impressed with the awful solemnity of the sacraments, some facts concerning them were

withheld. According to our author, this is all there is of the hotly debated Arcanum.

He also considers at length the subject of penance. In doing so he purposely omits all reference to the New Testament and considers penance only as an ecclesiastical phenomenon. Early in the Christian era men were supposed to be made absolutely pure in baptism. Some taught that thereafter they must live like the angels; and if they sinned there was no longer any hope of their salvation. Others, like the Pastor of Hermas, taught that even those who committed the greatest sins after baptism could be forgiven and saved on the condition of sincere repentance, but that such sinners must make their souls suffer, must humiliate and mortify them. The author traces the evolution of this doctrine down through several centuries, setting forth the power to forgive conferred on martyrs and bishops. He takes up the theological discussions of penitence and reveals the discordance of Catholic theologians. In this part of the book he very severely criticises Henry Charles Lea, declaring that "he is a Protestant of the kind whose Protestantism is exclusively an anti-Catholicism."

The primitive hierarchy also receives his attention. In the New Testament he finds bishops, also called presbyters, and deacons. These two orders formed a hierarchy that governed the laity. The meaning of *ἐκκλησία* is an assembly, but came to designate the whole group of Christians in any given place. When in a local church one of several bishops was invested with supremacy, the others became a subordinate order. "We priests are the successors of the primitive bishops, not of the presbyters." And this was the manner of their evolution. Elder or presbyter was a title of honor given to the earliest converts, benefactors, and patrons of the church, like Nymphas, Philemon, and Aquila. The recipient of the title was thereby placed at the head of the community of believers, without any priestly function. This primitive eldership was the original envelope of the hierarchy. It disappeared because it was simply a preparatory form. If we may still further illustrate the author's conception, it was the chrysalis of the butterfly, the Romish priesthood.

This is not an evolution of history; it is simply spun out of the fertile brain of the author. The elders and bishops of the New Testament are identical, as our author seems to admit. Their functions and their duties were the same. Their special qualification was aptness in teaching and ability to convince the gainsayers. And Paul gave the highest honor to those elders who labored hard in word and

doctrine. And such persons as Nymphas and Philemon, mentioned by the author, are not in the New Testament called elders. He will have to find some other way to evolve the Romish priesthood; it is possible that its roots are not in the New Testament.

Finally the author discusses the *agapé*. He finds no trace of it during the first four centuries. Paul, to be sure, speaks of a meal partaken of in connection with the Lord's Supper, but he denies that this was an *agapé*, since there was no liturgical or priestly service connected with it.

This book is well written. Its discussions evince broad scholarship. It is interesting throughout. The author, a loyal Roman Catholic, acknowledges that in his historical investigations he must take into account the law of evolution. In his effort so to do he has been measurably successful.

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ZUR GESCHICHTE DES SITTlichen DENKENS UND LEBENS. Neun Vorträge. Von DR. K. DORNER. Hamburg und Leipzig: Voos, 1901. Pp. xii + 200. M. 4.

STUDIEN ZUR ALTPROTESTANTISCHEN ETHIK. Von GUSTAV HOENNICKE, DR. PHIL., LIC. THEOL., Privatdozent an der Universität Berlin. Berlin: C. A. Schwetschke & Sohn, 1902. Pp. 132.

ZWEI ETHISCH-RELIGIÖSE ABHANDLUNGEN. Von SÖREN KIERKEGAARD. I: *Darfein Mensch sich für die Wahrheit tödten lassen?* II: *Ueber den Unterschied zwischen einem Genie und einem Apostel.* Zum ersten Male aus dem Dänischen übersetzt, von JULIE VON REINCKE. Giessen: J. Ricker'sche Verlagsbuchhandlung. 1902. Pp. 72.

THESE three books, as shown by their titles, have to do with the mutual relations of theology and ethics. The titles also show that the scope of discussion in the first is far more comprehensive than is that in either of the other two. Kierkegaard confines himself closely to the topics named in the title of his book. He is original, incisive, and interesting in thought and style. His first treatise, in the Danish, is "a poetic essay," which may explain, if not excuse, its failure as a clear, direct, progressive exposition of principles. His second defines sharply and emphasizes strongly the distinction between the authority of an